

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"We have also a more sure word of prophecy; wherein ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.*

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## MUTABILITY OF EARTHLY THINGS.

BY ELDER DANIEL BONELLI.

All earthly things are mutable and transient. Upon this creation is cast the doom of endless change, and all her works bear the marks of commutation. Whether we contemplate the workings of nature or the course of events that constitute the history of humanity, we discover the same tokens of unremitting change, and still in both some ever-remaining elements of endurance—some forms and principles which appear indissolubly connected with all entity. If we allow the mind to roam over the wide field of human experience, we find in every age, from the remotest to the most modern, things which evidence the truth of the heading of this article, and upon which the mind is prone to rest with profound meditation.

A glorious Eden once bloomed upon this globe in all the effulgence of ideal beauty, redolent with the fragrance of exquisitely fair and superb flowers, yielding its delicious productions for the sustenance of the life of man and the promotion of his joys, and forming a glorious paradise for his communication with the Creator.

That felicitous state of things was destined to pass away, and to be substituted by scenes wherein the pollutions of sin with the keenest sense of human sorrow sadly commingled. Then vanished

the unison of the great race of man; and divided and dispersed throughout the world, they were borne onward on the current of thousand commutations to that great variation of destiny which will eventually reveal all the principles that will hold good in every condition of existence.

Nations have risen in different ages of the world, such as Egypt, Babylon, Persia, Macedonia, Greece, Carthage, Rome, and others, and have aspired to and approximated towards, if not fully attained, their climax of national greatness in art, science, wealth, and political predominance; but their splendour has faded—their greatness passed away; and where they once exulted and boastfully revelled in the most gorgeous cities of the earth, there roam now the solitary wanderers over the dark masses of ruins which alone remain to testify that the tales recorded by history concerning their former greatness are true, and that the mightiest of human works, though permitted to remain through many changing scenes, have not fortitude enough to defy the destructive power of time.

There is something grand, sublimely sad, and thought-inspiring in the contemplation of such relics that peer through the gloom of departed centuries, from

the remotest ages of antiquity into our times. They speak with venerably silent eloquence the mournful tale of earthly frailties, and tell this generation that they too must depart, like those whose memories are linked together by the sight of things that have survived them all. Those nations, the ruins of whose works we yet admire, held, in the days of their power, kingdoms and nations subjugated; but their power, their organizations, laws, and influences have departed, and belong to the things that have been, but are no more.

There are nations in our day who aspire to almost universal influence and rule, whose growth has apparently reached that stage of evolution, which, if it was attained by nations before, incurred a host of mighty events, guided by Jehovah's omnipotent hand, that stayed their progress, which before appeared irrestrainable. In the organizations of these nations, political and social, as well as religious, are the corroding and dissolving influences which will ultimately cause their downfall, to be observed by all whose eyes are not dazzled by the hollow glare of a vaunted magnitude. The days are approaching when the wrecks of those nations will also number with the evidences of earthly instability, and rank among the reminiscences of by-gone days.

But, surely, the purposes of man's life cannot consist in erecting and producing what the revolutions of a few years will expunge, though many consecutive generations have employed much of their time in demolishing what their predecessors

diligently constructed. There must yet be the building of a kingdom entrusted to human enterprise, though under the direction of the great Omnipotent Being,—a kingdom that will supersede in greatness, wealth, felicity, and power of endurance every human system,—that will, instead of dissolving, consolidate, through the addition of the works of every succeeding generation; in whose blessings, in fact, all generations will participate and exult, in whose purposes all the designs of God concerning man will be realized, and whose consolidation and eternal endurance will be the crowning work of the Creator of the earth. That kingdom is now rising on the earth—the realm of glory and of righteousness—a work that answers the boldest picture of ideal greatness, whose purposes are mighty for the strongest of high aspiring spirits, whose scenes of progressive change will never abrogate the works performed in the beginning of its construction, if done with a view to accomplish God's designs, compatible with his plan, and wherein all that is good and great for which a noble soul is yearning will have its place, to harmonize with every portion and ingredient of the grand design.

In this kingdom will be the reward for humanity's toils, the consummation of the earth's destiny, the indemnity for every loss in the experimental scenes, the end of human errors and miseries, and the theatre for the endless enterprise, the boundless progress, and the eternal salvation of the redeemed.

## ADAM'S FALL.

BY ELDER GEORGE C. FERGUSON.

"Adam fell, that men might be."—NEPHI.

It is objected that the above passage contradicts the Mosaic account in the book of Genesis, inasmuch as it makes it appear that our first parents could not keep God's commandment—"Be fruitful and multiply," without breaking his other commandment—"But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

Now, either it was possible for our first

parents to have children in their own likeness before the fall, or it was impossible. If it was impossible, then the statement in the book of Nephi is correct; but if it was possible, then they were in transgression for not having them, as they had either refused or neglected to obey the command to multiply. But to say that our first parents could be in transgression before the fall is to say that they could sin without falling, which amounts to an ab-

surdity. Therefore we must either accept the statement in the book of Nephi as truth, or regard the whole story of the fall as a fiction.

But the objector argues that if Nephi's view of the case be true, then God himself is the author of evil, he having placed Adam on the horns of a dilemma; for to eat of the tree of knowledge was sin, and not to multiply was a standing act of rebellion; so that he had no escape from being a sinner, whichever course he took.

This difficulty may be explained, in one way, by looking at Adam's position after the transgression of his wife. She had been beguiled into sin by the adversary, and was no longer a fit companion or helpmeet for her husband. Under these circumstances, Adam had the choice of two things: he could either eat of the fruit and become like his wife, or he might stand coldly and helplessly by, while his partner was torn from his society. He had been once before "alone," and his heavenly Father said it was "not good." But now to be left, with a consciousness of the utter loss of her who was the gift of God to him, bone of his bone, and flesh of his flesh, would change the delights of paradise into gall and bitterness. Hence it was better for him to do as she had

done; for in that case there would be a redemption for both. Eve without posterity could have had no Saviour. There would have been no "seed of the woman" to "bruise the serpent's head"—no champion to "open the prison doors" and burst the bars of death. Therefore "Adam fell, that men might be." From this it is plain that the sin of Eve compelled Adam to do that which was forbidden, in order to fulfil that which was commanded. Nevertheless, if his eating the fruit was a sin, it was a sin which could be atoned for; whereas, had he not eaten after his wife had eaten, he would have involved himself in the guilt of setting aside God's command to "multiply;" and this would have amounted to a crime which would have defied atonement—a crime which would have condemned millions of millions of great and Godlike spirits destined to be born of Adam's loins, who had kept their first estate, to the same doom as Lucifer and his rebel hosts,—in short, a crime which would have entirely defeated the end for which this world was made, and plunged everything into utter and inconceivable ruin. Therefore "Adam fell, that men might be; and men are, that they might have joy."

## THE ESSAYIST.

### PROGRESSIVE STATES, TRANSITORY STATES, AND ETERNAL STATES.

(Continued from page 746.)

#### PART II.

To reach celestial and eternal spheres.

The worlds progressive pass probative states;

Each in the dress of mortal life appears,

And for the higher deathless life awaits.

Here Time gives limits, and the monarch, Change,

Makes all things bend and own his fleeting sway;

But changeless states the Endless will arrange,

Where Saints inherit, and thrice blessed are they.

In Part I. a view of progressive states was taken, and in this view we saw that the disposition and condition of progress were not detrimental to positive truth and right. Moreover, it was seen that eternal progressiveness was not hindering to the great adjustment which will ultimately be brought about through Divine administration, nor destructive of that universal harmony which will exist when God and his Christ shall reign, and when this world shall be also numbered among that

glorious and innumerable throng of worlds that have already been redeemed, adjusted, and harmonized. All this, we saw, could be brought about, and the universe still be in a condition of eternal progress, and all the redeemed creations moved onward and upward for evermore.

In our classification of states, we have recognized "Progressive States, Transitory States, and Eternal States." This seems according to a just classification. Let us now extend the views of our subject, and in a consideration of transitory states take another step towards that adjusted and harmonized condition which belongs to eternal states of glory.

There are transitory states of progres-

sive beings and things, and eternal states of beings and things. Now, all the belongings of these two classes of states correspond with the nature and character of the states to which they pertain. The following are characteristic of transitory states:—

To transitory states belong transitory beings. These are mortal and changeable in many senses. They come and they go. To-day they are, and to-morrow they are not. Generations of them succeed generations, and the lives and the races and the names and the characters and the blessings and the powers and likeness and destinies of the fathers are perpetuated in the children. Were it not for these successions of generations and this perpetuation by means of offspring, these beings of transitory states would soon pass away, leaving none to tell the tale or care that they had been. Then transitory states are states of probation, and into this mortal probation souls are sent on trial. Concerning them the Creator has some great object, which will be found fulfilled when the eternal states are worked out. One of the greatest parts of the object of transitory lives is that they may be prepared for eternal lives; one of the chief parts of the object of probationary works of mortals is that they may be fitted to perform the abiding works of immortals; and transitory states and the merits and the labours and the trials and the laws and the goods and the rights are, that eternal states may be brought in with the reward of those merits, the fruits of those labours, the blessings of those trials, the effects of those laws, the crowning of those goods, and the establishment of those rights upon a broad, eternal, just basis. Then there are transitory things which are fleeting and perishable. In these states transitory relations are formed which at the best are not too secure or satisfactory, and which are nearly totally broken by death, and often are lost in distance, or forgotten in the obscurity of time. In these states transitory societies spring up, which war and compete and devour and break into pieces, thus appearing more like chaos than society. With these may be ranked nations, empires, kingdoms, republics, institutions, and systems in general of a transitory nature. These are all built as upon sand, and they pass away, leaving scarcely their relics or marks

on the page of history. After these may be named transitory honours, that are but as the tinsel of vanity,—titles that are but as empty sound,—possessions, to which the holders can lay no Divinely-sanctioned rights, nor can often show more than very questionable human rights, and riches that are but as dross at best, and which often purchase a bitter poverty for the soul in the world to come. To these, again, may be added transitory powers, in which there is no essential power, and which only become powers in an improper and wicked society. When that society has passed away, and an eternal society becomes established, and eternal powers used, then those transitory powers will be useless and of non-effect. Those who have not, through righteousness and the revelations and endowments of God, obtained the powers of eternal worlds and endless lives, will find themselves, when transitory states are passed away, powerless indeed.

With the powers that belong to transitory states and things may be included positions and authorities pertaining to those states. They are of the same nature. Brought about by birth or chance, or favouritism or human choice, they are not abiding in their nature, nor do they partake of the spirit of eternal things. Oftentimes are they the results of aggression, war, desolation, and stupendous robbery, by nations acting the parts of banditti and plunderers, only doing it with that magnificence and pomp which has made the gory field of human slaughter, carpeted with its indescribable horrors, a field of dreadful glory, where this world's heroes win their laurels and their crowns. The possessions and dominions won in those gory fields, and taken as spoil from the vanquished and slaughtered peoples give the positions and create the authorities of this transitory world. And if we extend the view to the internal affairs of nations, we see ten thousand miniatures of the field of strife, aggression, slaughter, and spoil. There the same spirit obtains. There authorities and positions are created, very like as they are at first created over vanquished peoples or infant societies—namely, by might, by aggression, by usurpation, by spoiling, by overbearing, by stratagem, and by conquest. There positions and authorities are built upon foundations no better than those upon which warrior



chiefs, by the aid of their splendid banditti and heroic ruffians, build their own thrones and establish the ranks of their nobles. In society generally, and in the whole history of the human race, may be seen the same drama of positions and authorities, played in the same spirit and with similar action and similar manners, and by corresponding characters. Whether that drama be played by armies or despots or congresses or parliaments or councils or diplomatists or representatives, whether of municipalities or of societies in their national capacities, or, even if we descend in the scale to masters and men, the employers and the employed, there is throughout a similar rendering of the drama of positions and authorities. When, therefore, all those arrangements and actions and means and instruments which created the authorities of this transitory world are vanished away, where will those authorities be found, or their vestiges left? And when the foundations upon which these positions and thrones and ranks are built are crumbled away for ever, where will those positions and thrones and ranks be found?

Last of all, human and probationary governments may be named as belonging to transitory states. Now, mere human governments are not, strictly speaking, proper or legitimate, as they are most assuredly not eternal. In this strict sense of speaking, no form of government and no administrative bodies are legitimate, except that government be theocratic and those administrative bodies Divinely-appointed and anointed by a living and inspired Priesthood. No matter how perfect the form of human government may be, whether patriarchal, monarchical, imperial, despotic, or republican, they are, strictly speaking, not legitimate; and no matter how good administrative bodies might be, if they are not called of God and sustained by Divine sanction, speaking in the perfect sense and according to eternal states, they have no legislative rights or authorities to rule mankind. When governments are wholesome and good, doubtless the Supreme Legislator approves of them, because they agree with his purposes and his laws and his truths and his attributes; and when good men administer the affairs of nations and societies, he approbates and blesses their administrations. He also permits, for his own wise ends, bad governments to stand

during their day of trial; and wicked rulers have also their day; and in very much the wicked share equally with the righteous in the providences, blessings, laws, and long-sufferings of God; for he has a fixed economy and general arrangements which cannot be thrown out by individual man. It is true the majority believe that miracles are caused by some suspension in that economy and some change in his general arrangements. But we do not thus view the matter, nor consider it to be necessary to the display of his miraculous power or his direct intervention for his economy to be suspended or his laws broken.

The Lord, then, may be said to approve and bless good governments and rulers, and to permit bad institutions, and to allow the wicked to have their day and partake of the opportunities and blessings of his established economy and general arrangements. But still even the best human governments are not eternal, and will not be found perpetuated when the adjustment of the world takes place and abiding states of things come in; and the time will arrive when bad governments and institutions will no longer be permitted, but will be consumed with all that is fit and prepared for the great burning at the day of the consummation of all things. Moreover, although good men and honourable, who have taken part in the legislation and administrations of nations, are under the approbation of Heaven, and will be rewarded according to their righteousness, they not having Divine authority delegated to them, nor the callings, appointments, and endowments of the priestly and kingly offices conferred upon them, when the eternal states of governments and things are established, their legislative and administrative functions will have fled away, and the appointments and authorities which they held from their fellow-man will not be acknowledged then. The wicked also shall then no longer reign, and their thrones and honours and glories will have crumbled as into dust, or have vanished like the misty things and appearances of night before the opening reign of day. Then shall the remembrance of the wicked pass away like intangible shadows, or be driven from the memory of the blissful living like phantoms of midnight, while wicked kings and rulers themselves, with all the nations that

forget God, will depart into hell until the "soul deeds done in" their "days of flesh are burned and purged away."

In that day, when transitory states shall be passed and transitory things will be no more, blessed will be the righteous and honourable of men, and thrice

blessed will the Saints and holy ones be who have lived for eternity, and secured to themselves an inheritance in the eternal states to come, and obtained, through the election and sealings of God, the powers and authorities and glory and dominions and positions that shall never pass away.

## HISTORY OF JOSEPH SMITH.

(Continued from page 748.)

[July, 1843.]

A shower of rain in the p.m. The son of James Emmett, aged 8 years, killed by lightning while standing in his father's doorway in Bain Street.

To show the spirit of the times, although I do not vouch for the accuracy of all the statements, I copy from the *Illinois State Register* :—

"The public is already aware that a demand was lately made upon the Governor of this State for the arrest of Joseph Smith, and that a writ was accordingly issued against him. We propose now to state some of the facts, furnishing strong ground of suspicion that the demand which was made on the Governor here was a manoeuvre of the Whig party.

1. A letter was shown to a gentleman of this city, by the agent of Missouri, from the notorious John C. Bennett to a gentleman in one of the western counties of that State, urging the importance of getting up an indictment immediately against Smith, for the five or six year old treason of which he was accused several years ago.

2. This charge had been made once before, and afterwards abandoned by Missouri. It is the same charge on which Smith was arrested and carried before Judge Douglass and discharged two years ago. After that decision, the indictment against Smith was dismissed, and the charge wholly abandoned.

3. But in the letter alluded to, Bennett says to his Missouri agent, Go to the Judge, and never leave him until he appoints a special term of the court; never suffer the court to adjourn until an indictment is found against Smith for treason. When an indictment shall have been found, get a copy, and go immediately to the Governor, and never leave him until you get a demand on the Governor of Illinois for Smith's arrest; and then despatch some active and vigilant person to Illinois for a warrant, and let him never leave the Governor until he gets it;

and then never let him come back to Missouri without Smith.

4. A special term of the Circuit Court of Daviess County, Missouri, was accordingly called on the 6th day of June last. An indictment was found against Smith for treason five years' old. A demand was made and a writ issued, as anticipated, by the 17th of the same month.

5. Bennett, it is well known, has for a year past been a mere tool in the hands of the Whig junto at Springfield. He has been under their absolute subjection and control, and has been a regular correspondent of the *Sangamo Journal*, the principal organ of the Whig party. He has been a great pet of both the *Journal* and the junto; and that paper has regularly announced his removals from place to place, until latterly; and within the last year, has published more of his writings than of any other person, except the editor.

6. Cyrus Walker, a short time after his nomination as the Whig candidate for Congress in the 6th district, made a pilgrimage to Nauvoo, for the purpose of currying favour with the Mormons, and getting their support. But in this he was disappointed, as it appeared that many of the Mormons were disposed to support the Democratic candidate. Cyrus went home disappointed and dejected; and it was generally believed that, failing to get the Mormon vote, he would be beaten by his Democratic opponent.

7. Let it be also borne in mind that the treason of which Smith was accused was five or six years' old; that it had been abandoned as a charge by Missouri; that the Circuit Court of that State sat three times a year; that Smith was permanently settled at Nauvoo, no person dreaming that he would leave there for years to come; that they might have waited in Missouri for a regular term of the court, if the design was simply to revive a charge of treason against Smith, with a perfect assurance that he would always be found at home, and be as subject to arrest at one time as another. But this delay did not suit the conspirators,

as it would put off an attempt to arrest Smith until after the August election.

Let it be borne in mind also that the agent of Missouri, after he had obtained the custody of Smith at Dixon, refused to employ a Democratic lawyer, and insisted upon having a Whig lawyer of inferior abilities, simply upon the ground, as he stated, that the Democrats were against him.

Let it also be borne in mind that Cyrus Walker, the Whig candidate for Congress, miraculously happened to be within six miles of Dixon when Smith was arrested, ready and convenient to be employed by Smith to get him delivered from custody; and that he was actually employed, and actually did get Smith enlarged from custody; and withal,

Let it be remembered that John C. Bennett is the pliant tool and pander of the junto at Springfield; and that he was the instigator of an unnecessary special term in Missouri, on the 5th day of June last, for the purpose of getting Smith indicted.

We say, let all these facts be borne in mind, and they produce a strong suspicion, if not conviction, that the whole affair is a Whig conspiracy to compel a Democratic Governor to issue a writ against Smith, pending the Congressional elections, so as to incense the Mormons, create a necessity for Walker's and perhaps Browning's professional services in favour of Smith, to get him delivered out of the net of their own weaving, and thereby get the everlasting gratitude of the Mormons and their support for the Whig cause."

Thursday, 20th. I furnished Bishop Miller with \$290 for the expedition to the Pinery.

Friday, 21st. Rode to the farm with my daughter Julia.

The *Maid of Iowa* sailed for the Pinery in Wisconsin, with Bishop Miller, Lyman Wight, and a large company, with their families.

Lieut.-Col. John Scott was elected Col. 1st Reg., 2nd Cohort, to fill the vacancy of Col. Titus Billings, resigned.

Saturday, 22nd. I rode out in my buggy in the evening.

Sister Mary Ann Holmes was brought to my house sick. She has been confined to her bed for upwards of two years.

Elders Young, Woodruff, and Smith left Cincinnati at eleven a.m., on board the *Adelaide*, for Pittsburg. While on board, Elder Kimball dreamed that he was at work in a pottery, where there was a large amount of clay drawn together: he examined it, and found it to be yellow, rotten stuff, of no account; and

he thought it was easier to go to the clay bank and get new clay, which would make better vessels; but, after awhile, he concluded to work up this clay into vessels, which, when made, proved to be rotten; which is a representation of the people of Cincinnati.

Sunday, 23rd. Meeting at the stand. I preached. I insert a brief synopsis of the discourse, reported by Dr. Richards:—

"I commence my remarks by reading this text—Luke xvi. 16:—'The law and the Prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it.'

I do not know that I shall be able to preach much; but, with the faith of the Saints, may say something instructive. It has gone abroad that I proclaimed myself no longer a Prophet. I said it last Sabbath ironically: I supposed you would all understand. It was not that I would renounce the idea of being a Prophet, but that I had no disposition to proclaim myself such. But I do say that I bear the testimony of Jesus, which is the spirit of prophecy.

There is no greater love than this, that a man lay down his life for his friends. I discover hundreds and thousands of my brethren ready to sacrifice their lives for me.

The burdens which roll upon me are very great. My persecutors allow me no rest, and I find that in the midst of business and care the spirit is willing, but the flesh is weak. Although I was called of my heavenly Father to lay the foundation of this great work and kingdom in this dispensation, and testify of his revealed will to scattered Israel, I am subject to like passions as other men, like the Prophets of olden times.

Notwithstanding my weakness, I am under the necessity of bearing the infirmities of others, who, when they get into difficulty, hang on to me tenaciously to get them out, and wish me to cover their faults. On the other hand, the same characters, when they discover a weakness in brother Joseph, endeavour to blast his reputation, and publish it to all the world, and thereby aid my enemies in destroying the Saints. Although the law is given through me to the Church, I cannot be borne with a moment by such men. They are ready to destroy me for the least foible, and publish my imaginary failings from Dan to Beersheba, though they are too ignorant of the things of God, which have been revealed to me, to judge of my actions, motives, or conduct, in any correct manner whatever.

The only principle upon which they judge me is by comparing my acts with the foolish traditions of their fathers and nonsensical teachings of hireling priests, whose object

and aim was to keep the people in ignorance for the sake of filthy lucre; or, as the Prophet says, to feed themselves, not the flock. Men often come to me with their troubles, and seek my will, saying, Oh, brother Joseph, help me! help me! But when I am in trouble, few of them sympathize with me, or extend to me relief. I believe in a principle of reciprocity. If we do live in a devilish and wicked world, where men busy themselves in watching for iniquity, and daydreams for those who reprove in the gate. I see no faults in the Church; and there-

fore let me be resurrected with the Saints, whether I ascend to heaven, or descend to hell, or go to any other place. And if we go to hell, we will turn the devils out of doors, and make a heaven of it. Where this people are, there is good society. What do we care where we are, if the society be good? I don't care what a man's character is; if he's my friend—a true friend, I will be a friend to him, and preach the Gospel of salvation to him, and give him good counsel, helping him out of his difficulties.

(To be continued.)

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 26, 1859.

**THE TEN VIRGINS—THE WORLD'S MIDNIGHT.**—Experience shows us a great danger which the Saints in common with others are liable to fall into. It is that of putting off present duties, and their days of preparation and trial, and their aptness to sleep, until a night of calamities surprises them, or to slumber their period of preparation away. No matter how clearly the future might be foretold, or how earnest the warning against unpreparedness, many, very many will sleep until that clearly-told future comes upon them like a thief in the night. Though they will be thrice blessed who are ready to receive God's preparatory purposes, and ready to receive the Bridegroom when he shall come, yet those purposes will and do suddenly surprise thousands asleep on the watch-tower; and ultimately, before the lamps of the foolish virgins will be lit, and they in readiness, the Bridegroom will be received by the wise virgins, and they will enter with him into his chambers; and then will the door be shut. Afterwards, the unprepared will come and knock at the door; but the Lord will refuse to let them in, and declare that he knows them not. What a calamity will it be for the unprepared to be shut out, to endure all the horrors of midnight, and to have the disavowment of the Lord ringing in their ears—"I know you not!"

Now, we believe that the parable of Jesus concerning the ten virgins has a special application to the last days. The period for the fulfilment of the parable is connected with the coming of the Bridegroom, or Christ,—not meaning his first advent, but that consummating advent, "when the Son of Man shall come in his glory, and all the holy angels with him, and when he shall sit upon the throne of his glory," and when "before him shall be gathered all nations." "THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish," &c.

Moreover, not only has the parable a general application to the kingdom of heaven to come in the last days, but it has also a particular reference and application to the gathering of the Saints. They are to gather together to meet the Bridegroom. This they believe, and have believed for years. Every one who



emigrate and goes to the Valley of the Mountains should go for no personal or worldly object, but wholly according to the true object of the gathering together—namely, that the Saints may build up the kingdom of God, and prepare for the coming of their Lord. And the Bridegroom will come first spiritually and invisibly, and ultimately literally and visibly to his people. In other words, Jesus and his angels and the spiritual Priesthood will gather with the Saints to the place appointed, and they will enter into the chambers of the Lord, and the door will be shut. There he will dwell with and reign over his people; and not only will he, with his angels and ministering spirits, dwell invisibly with his people, but, perhaps, to the faithful and most prepared they may reveal themselves personally and visibly. Having appeared through his judgments and overturnings, taking vengeance upon the wicked nations and the wicked generally, and having accomplished so much of his purposes as reach to this point, he will then come forth with his Saints out of his chambers, or the Lord's hiding-place, where he has hid his people while his ministers of judgment and power have executed vengeance upon the wicked. Then will the Lord, with his Saints, appear in glory to the remnant of the nations, through the medium of the Spirit and the Priesthood, and the growth of that millennial kingdom which shall be universal; and after the midnight of the world is past, the kingdom of heaven will spread abroad, and a morning of a new day open for all the world. Thus will the coming of the millennial day of righteousness and the reign of Christ continue until his last great personal and visible appearing with his Saints in the clouds and glory of heaven, when all that cannot abide his presence will be consumed.

The parable of the ten virgins applies to the dispensation when all these events and purposes have to take place. That dispensation was opened by Joseph Smith; and the Latter-day Saints are the virgins who are to go out to meet their Lord, and to enter into his chambers until the midnight of the world is past; and afterwards, they will reign with him throughout the millennial day. The Saints, or the virgins, believe that this is the midnight of the world; and they have heard the cry, "Behold, the bridegroom cometh; go ye out to meet him." The parable seems more confined in its application to the gathering of the Saints out of Babylon to the hiding-place prepared for them until the midnight hour is past, and the Lord has scourged the nations, when he will bring them from the chambers of the mountains, to show forth his glory and to build up the New Jerusalem.

This parable of the ten virgins has been applicable to the Saints from the beginning of this dispensation, when the Prophet Joseph first proclaimed—"Behold, the Bridegroom cometh," and from the period when the voice from heaven, through the Prophet, called upon them to come out of Babylon and gather together to prepare for the coming of their Lord. But never was the parable so applicable to them as now; never was it so near the climax of its fulfilment. The Saints have gathered together out of Babylon by tens of thousands, and they have actually entered into the chambers of the Lord—the Rocky Mountains—the place prepared for them, according to the foreknowledge and purposes of God. The midnight of the world has reached nearly its last moments, and a thick cloud of judgment and horrors is spreading over the earth; and soon it will be said—In Zion and in Zion only are peace and safety. That the time is not far distant when the door of gathering will be shut to the ungathered Saints among the nations, until the midnight is past, the Lord has testified by a sign—namely, the closing of that door for a season. Before the great closing of the door of gathering, and the shutting up of the Saints in the mountains, while the midnight of the world and its horrors are passing over

the nations in general; and the United States in particular, perhaps there may be other signs given to the ungathered, and warnings brought home to them, by preparatory convulsions in the United States, telling the ungathered not to delay. Again, perhaps, we may be nearer some great closing of the door of emigration than many imagine, or than can be at present exactly determined. The closing of the door of emigration by the Utah difficulties was a sign and foreshadowing of a greater and longer closing. There is only just time given to the ungathered to profit by that sign, and to prepare themselves to go out of Babylon, with well-trimmed, burning lamps, to meet the Bridegroom, (whose coming is in this dispensation,) and to be hid in his chambers while the midnight of the world is passing.

But, according to the parable, five of the virgins will be wise, and five will be foolish. Now, those who are called Saints should bear this in mind and apply it to themselves, for its application is to them, and not to the world. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise and five were foolish." Should not those who are called Saints—those who profess to be the "virgins," reflect deeply upon this prophetic indication of Jesus, the greatest of all Prophets? And is it not of the utmost importance that each should endeavour to be among the "wise" "virgins?" Although it will turn out to be the fact that the kingdom of heaven in the last days will agree with the parable, and those in the Church be like ten virgins, five of whom will be foolish, each of the virgins *ought* to be wise, and each of those who bear the name of Saints should make it the great object of life to be like one of the wise virgins.

The foolish virgins will be characterized by one or both of the following peculiarities: They will be those who are disposed to slumber *after* they are in the Church—*after* the cry which *has* reached them—"Behold, the Bridegroom cometh: go ye out to meet him." Of course, this class will include those who neglect present duties, and who linger in Babylon after the way is open, or who do not vigorously and faithfully prepare to go out of Babylon to meet their Lord. The other class will be those who have not their lamps well trimmed, and who do not keep them burning constantly, or who have never had them lighted, or who have let them go out again after they were lit. Should any of these happen to go out to meet the Bridegroom, they are liable to stumble by the way; for *they* will carry no burning lamp to lighten their way. And though they should reach Zion by the well-trimmed, burning lamps of others, they will find times and places which will require the light of their own lamps. Should those lamps never have been lit, or if their lamps, which once, perhaps, burned brightly, should have gone out again, they will be like the foolish virgins, who had to beg of the wise virgins, saying, "Give us of your oil, for our lamps have gone out." But they will be answered, "Not so," &c; for it *cannot* be "so." All those who have not lamps well-trimmed and lighted cannot be numbered among the wise virgins, and are not of those who will be accounted worthy to receive the Bridegroom.

The Saints should bear in mind the parable of the virgins, and the many considerations connected therewith; and while they are required not to linger or slumber in Babylon, they must remember that their lamps should be constantly well-trimmed and burning. Should they go out to meet the Bridegroom with lamps unlighted and without oil, or should they let their lamps ever go out, the hour to *them*, whether in Babylon or Zion, in hell or heaven, will be as midnight, and *their surroundings* will be darkness.

ARRIVALS.—We have great pleasure in announcing the arrival of Elders John Van Cott, Milo Andrus, N. V. Jones, Jacob Gates, E. H. Blackburn, and O. N. Liljenquist. These brethren left Salt Lake Valley on the 20th of September, and arrived here, after a somewhat tempestuous voyage, on the 13th instant, in fine spirits and good health, except the inconvenience and unpleasantness usually experienced from the motion of the vessel. We were much rejoiced to meet our brethren, and have had a pleasant and profitable time with them. It has been a time of refreshing to us, and we are certain the Saints will rejoice to learn that they are among us. Elders Van Cott and Liljenquist have appointments to labour in the Scandinavian Mission, whither they will immediately proceed, and over which Elder Van Cott is appointed to preside.

The other brethren are appointed to labour and travel in the various Conferences throughout the British Mission, to preach the Gospel and counsel, instruct, and bless the Saints; and we are sure their visits will be hailed with joy, and attended with much good. The hearts of the Saints will be open to receive and minister to their comforts, and their minds prepared to receive and appreciate their instructions; and we invoke the blessing of the Lord upon these our beloved brethren and the Saints, that all may be benefited, and the cause of God advanced in these lands through their labours.

## THE VISITOR.

## A CONVERSATION ON NOVEL READING.

When passing through the streets of W— one evening, I remembered that I purposed to visit brother G. as soon as convenient; and having no particular engagement for the next hour, and supposing him to have returned from work, I determined to go to his house at once.

When I entered, I found sister G. in the first room, which had recently been converted into a ginger beer and sweet-meat shop; but as she was engaged in making a "bargain," and I understood the glance she cast at me, I passed into the back room, through the window of which I could see brother G. engaged at some work apparently almost finished in the yard. I sat down at the table, upon which I observed a mass of periodicals heaped up in grotesque confusion. Desirous of knowing what formed the chief literature of the house, I examined the stock before me, and discovered that it principally consisted of *Reynolds's Miscellany*, *Parlour Journal*, and some copies of illustrious *Punch*. But I could not find one *Millennial Star* or *Journal of Discourses*. After a few minutes, brother G. entered; and after the cus-

tomary greetings and a few general remarks, I said—

"I wondered why you were not at the Council meeting last Tuesday night. I was in some degree disappointed not to see you there, as I especially desired your presence."

"Did you, indeed?" he said. "Well, I must come another time. I intended to be there, but sat down to read that night, and totally forgot all about the Council meeting until it was more than an hour too late."

After this I remained silent for a little while, and then asked—

"Have you read the *Star* of last week?"

"No," he replied, "I have not, except the poetry on the back of it."

"Do you not make a practice of reading the *Stars*?"

"O yes; I read a portion of most of them, but I dare say not exactly all."

I sat again a minute or two in meditative silence; and then, looking askance at the heap of papers on the table, and afterwards at him, asked—

"Do you often read these periodicals?"

"Yes, I generally read them, when I

"can find time for it," he answered; for I can glean much useful instruction from them, and they are entertaining as well. There is no harm in that, I suppose. Do you not read some of them?"

"Yes," I replied; "I do sometimes, but very little. I am not so bigoted as to think that they would contaminate me; but I do think it much better first to read the publications of the Church, and so attend to the instruction given therein; and if, after this is done, any time is left for the reading of other things, then I believe that the time may with some advantage be employed in their perusal, to give a little variation and recreation to the mind. I believe that there are many instructive things in such papers, as you have remarked; but, to use a comparison, what would you think of a man who, desirous of obtaining a few grains of corn, would search a great number of sacks filled with chaff, in order to find them, because it was likely that there were some among the chaff, if at the same time and place there was a sack filled with grain equally accessible to him? The answer is obvious. And can you not see that your reading is exactly such an action? You read a great number of periodicals wherein there may be some items of really valuable intelligence, but so intermingled with folly and the productions of excited and erratic imaginations wandering from life's realities into their own dabbled creations, that it scarcely repays the trouble of extracting them, while there are works within your

reach—yea, in your own house, written by men whose lives are devoted to the promulgation of Gospel truths, whose spirits fervently desire the spread of noble sentiments, and who expect an appreciation of their labours, at least among those who have espoused the cause of God. You find your attention captivated by the writings of uninspired men, who write fictitious tales to chase life's precious hours into the past, and exclude from your notice the words of the Priesthood of the living God, who disperse gems of truth to teach humanity how to use every moment of this fleeting existence for the accomplishment of eternal purposes. And then you ask if there is any harm in it! It leads you to forget some of the most important of the sacred duties connected with your position in God's kingdom on the earth; and you are not aware of any fault! If persisted in to the extent you now practice it, it will alienate you from the plain and sacred truths of the Gospel, and lead you to elude its requirements and to question the superiority of its truth."

During these observations, brother G. became very serious, and when I had finished, he expressed his appreciation of my remarks, and a resolution to acquaint himself with the contents of the *Star* more diligently than hitherto; and after a little further conversation on other topics, I went away with the satisfaction of knowing that I had occasioned meditations which would prove productive of greater diligence and faithfulness.

## TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[From a Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism,

by EDELL HENRY WHITTALL.]

(Continued from page 755.)

EXTRACTS FROM ANCIENT AND MODERN AUTHORS DECLARING THAT IMMERSION WAS THE  
ORIGINAL FORM OF BAPTISM OBSERVED IN THE EARLY CHRISTIAN CHURCH.

The following are the testimonies of some of the Fathers, historians, commentators, and other ecclesiastical writers and dignitaries, to the fact that a total

immersion of the body in water was the recognized, regular form of baptism adopted in the primitive Christian Church:—



## BARNABAS.

"Consider how he has joined the cross and the water together; for this he saith—  
 "Blessed are they who put their trust in the cross, descend into the water, . . . The signification of which is this, that we go down into the water full of sins and pollutions; but come up again, bringing forth fruit."

## JUSTIN MARTYR.

"If such there be as believe that the things taught and spoken by us are true, obey them, and profess that they are able to live so (as these things require), these persons are instructed, fasting, to pray and beseech from God a pardon of all their former sins,—we fasting and praying with them. After that, they are led by us to where there is water, and are born again in that kind of new birth by which we ourselves were born again. For upon the name of God the Father and Lord of all, and of Jesus Christ our Saviour, and of the Holy Spirit, the immersion in water is performed; because the Christ hath also said, 'Except a man be born again, he cannot enter into the kingdom of heaven.' . . . But in order that we might not remain children of this ignorance and corrupt necessity of nature, but by choice and knowledge obtain in the water the forgiveness of the sins we have committed, the name of the Father and Lord of all is pronounced on him who has to be born again and has repented of his sins; those who lead to the laver (place of baptism) the individual to be immersed pronouncing this the name of God only."

## TERTULLIAN.

"When we are about to come to the water, in the same place, but at a somewhat earlier time, we do in the Church testify, under the hand of a chief minister, that we renounce the Devil and his pomp and angels. Then we are thrice dipped."

"Because the person in great simplicity . . . is let down in the water, and, with a few words said, is dipped. . . . There is no difference whether one is washed in a sea or in a pool, in a river or in a fountain, in a lake or in a channel; nor is there any difference between those whom John dipped in Jordan and those whom Peter dipped in the Tiber. . . . We are immersed in the water."

## BISHOP OF LINCOLN from TERTULLIAN.

"The candidate [for baptism] having been prepared for its due reception by frequent prayers, fasts, and vigils, professed, in the presence of the congregation and under the hand of the President, that he renounced the Devil, his pomp, and angels. He was then plunged into the water three times, in allusion to the three persons of the Holy Trinity."

## GREGORY (the Great).

"Let the priest baptize with a trine (triple) immersion, but with only one invocation of the Holy Trinity, saying, 'I baptize thee in the name of the Father, (then let him dip the person once,) and of the Son, (then let him dip the person a second time,) and of the Holy Ghost,' (and then let him dip the third time)."

## BISHOP BURNET.

"They [the primitive Christians] led them into the water, and with no other garments, but what might cover nature, they at first laid them down in the water, as a man is laid in a grave; and then they said those words—'I baptize (or wash) thee in the name of the Father, Son, and Holy Ghost; then they raised them up again, and clean garments were put on them; from whence came the phrases of being baptized into Christ's death, of being buried with him by baptism into death, of our being risen with Christ, and of our putting on the Lord Jesus Christ, of putting off the old man, and putting on the new.'"

## DR. MOSHEIM.

"The sacrament of baptism was administered in this [first] century without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font."

"The persons [in the second century] that were to be baptized . . . were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son, and Holy Ghost, according to the expressed command of our blessed Lord."

## BINGHAM.

"Baptisteries were anciently very capacious, because, as Dr. Cave truly observes, the stated times of baptism returning but seldom, there were usually great multitudes to be baptized at the same time. And then the manner of baptizing by immersion, or dipping under water, made it necessary to have a large font likewise. . . . The baptistery, properly speaking, was the whole house or building in which the font stood, and where all the ceremonies of baptism were performed; but the font was only the fountain or pool of water wherein persons were immersed or baptized."

## BISHOP STILLINGFLEET.

"At first, baptism was administered publicly, as occasion served, by rivers. Afterwards, the baptistery was built at the entrance of the Church, or very near it, which had a large basin in it that held the persons to be baptized, and they went down by steps into it. Afterwards, when immersion came to be disused, fonts were set up at the entrance of churches."

WADDINGTON.

"The sacraments of the primitive Church were two—those of baptism and the Lord's supper. The ceremony of immersion (the oldest form of baptism) was performed in the name of the three persons of the Trinity."

VOSSIUS.

"That the Apostles immersed whom they baptized, there is no doubt. . . . And that the ancient Church followed their example is very clearly evinced by innumerable testimonies of the Fathers."

BISHOP BEVERIDGE.

"It was [in former times] enjoined that all persons to be baptized should be plunged three times into the water."

HERMAS.

"The Apostles and teachers preached to them that before were dead, and gave them this seal; for they went down with them into the water, and came up again."

JOWETT.

"Baptism in the apostolic age . . . was performed by immersion."

BISHOP PEARCE.

"The person baptized went down into the water, and was as it were buried under it."

DR. SAMUEL CLARKE.

"In the primitive times, the manner of baptizing was by immersion, or dipping the whole body into the water."

DR. CHALMERS.

"We doubt not the prevalent style of administration in the Apostles' days was by actually submerging the whole body under water."

RIDDLE.

"There is no doubt that the usual mode of administering baptism in the early Church was by immersion, or plunging the whole body of the person under water."

BISHOP BOSSUET.

"We are able to make it appear, by the acts of Councils and by the ancient rituals, that for thirteen hundred years baptism was, thus [by immersion] administered throughout the whole Church as far as possible."

STACKHOUSE.

"Several authors have shown and proved that this immersion continued (as much as possible) to be used for thirteen hundred years after Christ."

BURKITT.

"Immersion was the acknowledged mode till the days of Knox and Cranmer, 300 years ago."

KNIGHT (*Penny Cyclopædia*).

"The manner in which it [baptism] was performed appears to have been at first by complete immersion."

"It is most probable that the early Christians baptized for a long time after the primitive manner which was practised by St. John (Matt. iii. 6, 16)."

"It was the practice of the English Church from the beginning to immerse the whole body."

RICHARD BAXTER.

"We grant that baptism, then, (in the primitive times,) was by washing the whole body. Though we have thought it lawful to disuse the manner of dipping, and to use less water, yet we presume not to change the use and signification of it."

VENEMA.

"It is without controversy that baptism in the primitive Church was administered by immersion into water, and not by sprinkling."

BISHOP TAYLOR.

"The custom of the ancient churches was not sprinkling, but immersion, in pursuance of the sense of the word in the commandment and the example of our blessed Saviour."

SCHAFF.

"As to the outward mode of administering this [baptismal] ordinance, immersion, and not sprinkling, was unquestionably the original, normal form. . . . Not till the end of the 13th century did sprinkling become the rule, and immersion the exception."

FARRAR.

"Immersion — 'The usual method in which baptism was administered in the early Church.'"

"Immersion was undoubtedly a common mode of administering baptism, and was not discontinued when infant baptism prevailed. . . . Sprinkling gradually took the place of immersion, without any formal renunciation of the latter."

LORD KING.

"As for the quantity of water employed [anciently] in baptism — that is, whether they sprinkled or dipped, to me it seems evident that their usual custom was to immerse or dip the whole body."

ARCHBISHOP SECKER.

"Burying, as it were, the person baptized in the water, and raising him out again, without question was anciently the more usual method."

(To be continued.)

## PASSING EVENTS.

**GENERAL.**—The London *Times* of the 15th instant says—"From information derived from a vast number of independent sources, we entertain no doubt that a feeling of hostility more bitter than has existed in France since the peace of 1815 is at this moment entertained towards this country: the French press, so guarded on all other subjects, is on this outspoken. According to a late telegram, the French mercantile steamers have been all engaged by Spain to carry troops and material to Morocco: several English steamers have also been chartered for the same purpose: the expedition from France to China will be less formidable than was at first supposed, and the troops are to be conveyed in man-of-war steamers.

**AMERICAN.**—The New Brunswick papers state that an earthquake was felt at the Eastward on the 26th ult., the houses shaking to and fro with the vibration. Two hundred hostile Indians have been captured on the head waters of Feather River, and placed in the Mendocino Reservation. A new religious movement has commenced at Fond du Lac, called the Broad Church, as it is without any creed. A number of clergymen of Philadelphia, including representatives from all the different religious bodies, lately united in an address to "Christians of all denominations," in which they proposed a day to be set apart "as a day of special prayer, that all Christians may be so joined together in amity of spirit and in the bond of peace, that they may be an holy temple acceptable to God."

## MEMORABILIA.

**SHILLINGS** were first coined in the reign of Henry the Seventh.

**KINGS OF ROME.**—The "seven kings" of Rome (whose history is traditional,) were as follow:—Romulus, Numa Pompilius, Tullius, Tullus Hostilius, Ancus Martius, Tarquinius, Servius Tullius, and Tarquinius Superbus.

**HEAT CONDUCTORS.**—Metals are the best conductors of heat, liquids next, and gases next. Amongst solids, gold, silver, and copper are the best; glass, bricks, and many stony substances are bad; but fur, hair, charcoal, and porous or spongy substances the worst.

**GREAT SALT LAKE.**—This lake is the saltiest body of water known. No fish can live in it, nor can a person sink in it. Any quantity of its water taken will yield nearly one-fourth its bulk of salt. The water appears of a light green hue for ten or twenty rods; but beyond that distance it appears of a dark blue colour.

**UNITED STATES OF AMERICA.**—The 34 States which comprise the American Union are—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, Tennessee, Kentucky, Ohio, Michigan, Indiana, Illinois, Missouri, Iowa, Wisconsin, California, Oregon, Kansas, Minnesota. The first six States are designated New England.

**GEOGRAPHICAL ZONES.**—There are five divisions of the earth called zones—namely, one torrid, two temperate, and two frigid. The *torrid* zone is central, lying between the tropic north and south of the equator, where the temperature is highest, or very hot. The *frigid* zones are situated between the north and south poles and the north and south polar circles, extending about 23° 28' from each pole. The *temperate* zones lie between the tropics and the polar circles, north and south, the temperature being mediate, or lower than the torrid and higher than the frigid zones.

**HOW TO FIND THE AREAS OF PLANE GEOMETRICAL FIGURES.**—For a *Square*—Multiply the side by itself: the product will be the area. For a *Rectangular Parallelogram*—Multiply the length by the breadth: the product will be the area. For a *Rhombus* or *Rhomboid*—Multiply the base by the perpendicular height: the product will be the area. For a *Triangle*—Multiply the base by the perpendicular height: half the product will be the area. For a *Trapezium*—Divide it into two triangles: the sum of their areas will be the whole area. For a *Polygon*—Divide it into triangles: the sum of their areas will be the whole area. For a *Trapezoid*—Multiply the sum of the parallel sides by the perpendicular distance: half the product will be the area.